5: Dorsey & Murie E,I-5 (1903-1907) 1940
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MEDICINE-MEN

Like the chief and the priest, the medicine-man held a position of honor among the Skidi. His office was supposed to have been created by Tirawa immediately after he had instituted the office of chief, at which time Tirawa said: "I shall give you (chief) a companion who will understand certain beings who command all the spirits of the earth. He shall learn from them the different curative powers, and shall be your equal, but he will not command, for it will be his duty to wait on the sick." At this time Tirawa gave the medicine-man the blue clay he wore over his body during ceremonies, the wing of a black eagle to be used in his left hand, and a gourd rattle to be held in his right.

The medicine-men derived their powers from supernatural beings who were usually identified with animals. At birth a child came under the influence of a supernatural being—a particular star shining especially bright—who was supposed to manifest himself later in the child's life. Usually this manifestation occurred when the child fell ill, at which time medicine-men were sent for. When the right one appeared, he could cure the child, for he possessed the power from an animal which in turn had received its power from the star noted above. Thus the child was made aware of the particular animal guardian which was to influence his career. When he grew to be a young man he might become a medicine-man through a supernatural experience during which power was given him directly by his guardian, or, as was more common, he applied for instruction to some medicine-man who had received power from the same guardian. With the latter's consent, the young man became his pupil, paying for the knowledge received. [Further details regarding medicine-men have been published by Linton, 1923b.]

In many ways the medicine-men ingratiated themselves with the people. One of the best examples occurred during the fall performance of the great ceremony of the Skidi medicine-men. On the first night they visited all the village lodges containing sacred altars, and on the following night made a general tour of the village offering their services free of charge.

THE COMMON PEOPLE

This group probably represented less than one-half the members of the band. They were distinguished by the fact that they were without influence or power, their lodges were smaller and not so completely furnished, they had few or no ponies, and were often the objects of charity.

5: Dorsey & Murie E, I-5 (1903-1907) 1940
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554 objects of charity. On the outskirts of the village were those who
565 made up the lowest class of Skidi society and who were spoken of as "those who live in the woods." They were near outcasts, having violated tribal laws and customs. It may be noted here that as the Skidi came in closer contact with white civilization the band was too often judged from the actions of members of this last class. As
[136] white towns grew up in the vicinity these people found it easier to become hangers-on of the town than to attempt to force their way into a better position in Indian society.

567 [A few remarks are also accorded the treatment of slaves. "Slaves —that is, individuals captured in war—were rarely killed or mistreated. They generally served as helpers of the errand men for the captor (chief?) in his lodge, where they were received. Many incidents are related of slaves showing their fidelity to the Pawnee, and finally being considered as members of the tribe and marrying into it."]

14: Weltfish E-4, 5 (1928-1936, 1954) 1965
(1867) NQ18 Pawnee NQ18

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POSTSCRIPT INTO THE PRESENT

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The Modern Pawnee—Otter's Later Life—the Arrival in Oklahoma—the Fate of Otter's Family and Friends—His Marriage—the Modern Day Pawnee Powwow

177 463 SOME MIGHT WONDER how the modern Pawnees came into being, seeing that they are thoroughly integrated citizens of the present United States, many of them living as residents of various urban centers. The Pawnees count among their numbers teachers, artisans, business managers, engineers, journalists, artists, nurses, social workers, professional entertainers, and one former Big League baseball player.

159 761 754 Perhaps the fate of some of the principal characters I have mentioned offers a good means of illustrating the process of transition. The boy, Otter, is a good case in point. When he was about seven years old his father, Victory Call, died. He felt he had been bewitched by his anxious rival in the religious field, Big Doctor, leader of the Doctor Association, whose hegemony the success of Victory Call's Deer Dance cult was challenging. In his dying vision, Victory Call saw a man with an eagle-wing fan before his face that he positively identified as Big Doctor.

159 736 [572] White Woman, Grandma, and the boy were given a home by Uncle War Cry in whose house they settled, taking a subordinate position near its eastern end. The old house was left to the other inhabitants. The boy was warned to break off all relationships with his old friends who might insult him with mention of the fact that he had no father. His mother kept him close to the house. He tried to get acquainted with some of the children nearby, but he found it hard.

159 587 Two years later, Shot Arm, a brave of Lone Chief's Village-across-a-Ridge, came and sued for his mother's hand. Shot Arm approached War Cry and said, "Victory Call was my uncle and he has a son here. He is as my own son and I'd like to raise him." Finally he was told to speak to